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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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MISCELLANEOUS.

RELIGION IN FRANCE.

We gave last week a condensed view of the proceedings of the Board of the Baptist General Convention, in relation to France. From a communication of Professor Chase, to the Board of the Baptist General Convention, we obtain more full and definite information in regard to the efforts of the French clergy of different denominations, than we have any where else seen. We quote the following respecting the

CATHOLIC CLERGY OF FRANCE.

The Papal priesthood have not, indeed, that plenitude of power and influence which they enjoyed after the restoration of the Bourbons, and before the late revolution. But they are far from being disheartened. They are exceedingly numerous; and they, as well as the comparatively insignificant numbers of the Protestant clergy and of the Jewish Rabbis, are salaried by the government. They have the religious prejudices and the habits of the great body of the people in favor of their system. And most commonly they have the pleasure of at least christening the infants, even of the most sceptical and irreligious. They are not idle. But amidst the scoffs of infidels and the general neglect and contempt of religion that prevail in many places, they seem to be patiently and prudently endeavoring to make the best of their situation, strengthening their influence where they can, relinquishing it where they must, and holding themselves in readiness to profit by any event, and especially any political change that may occur. Some of them have raised their voices in favor of such an ecclesiastical reform as would, in certain respects, harmonize with the more liberal and popular institutions of the present period, and leave the church unsalaried and unfettered by the government. For several years, the eloquent Abbe Le Mennais, through the medium of the press, has excited much interest and made a deep impression by his powerful appeals. But he has been strenuously opposed by the archbishop of Paris and others. Last autumn, he visited Rome for the purpose of having an interview with the Pope. His Holiness insisted on its being his own prerogative to suggest and introduce changes. In this view the Abbe and his friends have, it seems, thought it wise to acquiesce; and all again is quiet.

In the mean time, 'the missionaries of France,' though not authorized nor encouraged by the present government, are incessant in their labors. This is an order of priests that was organized soon after the restoration of the Bourbons. The object is, by sending gifted and zealous preachers into the various sections of France, to awaken the religious sense of the people, and attach them to the faith of their ancestors. Since the late revolution, the head of this order, who, with much skill, directs operations, has resided at Rome.

The Jesuits, as such, are not recognized nor openly visible in France; but they are there in reality and in effect. In their magnificent and venerable establishment at Rome, they can act without disguise; and the influence is incalculable which they must exert upon the Gallician church, and upon a large and interesting part of the French people.

Within a few years, many ingenious and able books have been published; such as refutations of infidelity in its various forms; defences of religion in general, and of the Roman Catholic in particular; treatises intended to promote devotion and practical piety, and others for the religious and moral instruction of the young. But most of these, being identified or at least confounded with the support of the manifest errors of the Papal system, have little weight with millions of the people.

PROTESTANT CLERGY OF FRANCE.

The Protestants who are recognized by and receive salaries from Government are of the two confessions (the Geneva and the Augsburg) that is Calvinists and Lutherans. The ministers are required to be educated at Montaban or Strasburgh, at both which places Professor Chase says 'the dominant influence of the Theological Faculty is understood to be, and to have been for a long time, latitudinarian, and far from the scriptural standard.

A party has however lately risen up, corresponding, we are told, to the party called Evangelical in the English Establishment. They have a periodical work called *Archives of Christianity*, and a religious paper called *The Sower*; and opposed to them is another religious paper called *The Protestant*. The Evangelical party has a small missionary school at Paris, and they are zealously endeavoring to bring the small independent Evangelical churches scattered over the kingdom, into close connexion with the Protestant or Reformed churches, 'as established by law.'

To this class of Christians application was made by the Agent of the Baptist Board for countenance to their missionary plans. The account of this application and the result we give in the words of Professor Chase.

In this class of Christians embracing, as it does, some of 'the excellent of the earth,' it was natural to look for men who, under their deep impression of the spiritual wants of France, would welcome the aid which could be extended by the American Baptists. With this hope, many were waited on, in a respectful and affectionate manner. They were assured that it was the wish of the Board to co-operate, as far as practicable, with other Christians in making common cause against the common enemy; and that, after having gone as far together as we could, without a seeming sacrifice of truth and duty, we should ask only to be permitted to pursue, according to our own convictions, the path in which the Saviour would have us go. A consultation was held; and, very soon, I was given to understand, in a manner that could not be mistaken, that personally I should receive a friendly welcome, but not as connected with a *Baptist* Board; that, as *such*, no one could be encouraged there; that any effort from such a source was to be regretted, as being likely to divert the attention of French Christians from the gospel, and to make known in France another sectarian division; and, finally, that in order to secure any countenance to the mission, we ought to merge entirely the subject of baptism, and keep it carefully out of sight.

Notwithstanding this repulse the Baptist convention has proceeded in its undertaking, as is perceived by the statement above.

A further indication of the activity and wariness of the Evangelical party, is given in the recent formation of the "Evangelical Society," in Paris, referred to in the Register of last week. This movement Professor Chase considers as having been made for the purpose of pre-occupying the ground; and preventing "the mischiefs that might arise from the sectarian operations of the 'Baptists' and 'Methodists.'"

Professor Chase gives the following account of the

ENGLISH EPISCOPALIANS.

The English Episcopalians have a Bishop at Paris. They sustain public worship at the Ambassador's, and at one other place in the city, besides the chapel whose minister has the reproach and the glory of being 'Evangelical.' His efforts for the spiritual welfare of the English residents and their children, have been exemplary, and attended with a highly encouraging degree of success.

He speaks thus also of the operations of the

METHODISTS.

The Methodists from England also, had, even before the late revolution, made a small beginning in some parts of France. But immediately after that period, they entered the field with new vigor. They opened two places of preaching in Paris; and they have labored with a becoming zeal. Those of their preachers with whom I have become acquainted, are men whom it would be a sin not to love and esteem. For the most part, they have stood alone. They have acted by themselves; and they have persevered amidst many discouragements. But they are now beginning to see their labors crowned with very considerable success, both in the capital and in some other places.

ENGLISH BAPTISTS.

In 1831 the Baptist Continental Society was formed in London. It had its origin in some dissatisfaction with the proceedings of the 'Continental Society' before mentioned. This society has six agents or missionaries now in its employ in different parts of France.

RELIGIOUS FREEDOM IN FRANCE.

The present charter or constitution of the French government proclaims religious freedom to all; and whatever temporary vexations the malice of individuals, here and there, may produce, it is unquestionably the settled policy of the present administration not to molest any person of decent moral principles in the free and constitutional exercise of his religion. Indeed, whoever may hereafter occupy the throne, he will probably find it expedient not to trample under foot so precious a right of the people.

In reference to what has been done by the different religious communities of France, he says;—

Some have made strenuous and worthy efforts. And the success, in such cases, has been sufficient to prove that the attempt to promote the spiritual welfare of the French, is not a hopeless undertaking. But, alas! how little is all that has been accomplished, in comparison with what remains to be done! How little impression has yet been made upon the thirty millions of this high-minded and highly cultivated people, whose responsibilities and whose dangers are so great, for time and for eternity!

DOCTRINAL.

[From the Christian Reformer.]

AN INQUIRY WHETHER THE DOCTRINE THAT CHRIST RAISED HIMSELF FROM THE DEAD BE A DOCTRINE OF SCRIPTURE.

Christians are frequently exhorted in the New Testament to try the doctrines which men teach as doctrines of Christianity. "Take heed," says our Lord, Matt. xxiv. 4, "that no man deceive you." And the Apostle Paul says, 1 Thess. v. 21, "Prove all things; hold fast that which is good." And the Apostle John says, 1 Ep. iv. 1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The standard by which we are to try them, we are expressly told, is the Scriptures: "Search the Scriptures," says our Lord, "for in them ye think ye have eternal life, and they are they which testify of me." And Isaiah, ch viii. 20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In compliance, then, with the above directions, let us bring to the test of Scripture, and try by it, one of the popular doctrines of Calvinism—i. e. that "Jesus Christ raised himself from the dead," whence Trinitarians infer the proper, the supreme deity of Christ. We search the Scriptures, both of the Old and New Testament, and find in them no trace or evidence whatever of any such doctrine; it is not any where said, either that he should, or that, in fact, he did raise himself from the dead; but we find, on the contrary, that his resurrection, in the New Testament, is invariably ascribed to God even the Father, and to the energy of his power which he wrought in Christ when he raised him from the dead; but never is it ascribed to himself. Paul says, 1 Cor. xv. 15, "Yea, and even we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be the dead rise not," or, if Christ raised up himself, &c. In the Acts of the Apostles, and in their Epistles, it is distinctly stated, not less than twenty or thirty times, that God raised Christ from the dead, and this is the constant testimony of the Apostles.

The maintainers of the doctrine, that "Christ raised himself from the dead," infer that doctrine from only two passages in the Gospel of John, in neither of which is that doctrine expressly stated. Is such an inference, then, sufficient to set aside and disprove the truth of the numerous and express declarations in the passage above referred to, that it was God who raised Christ from the dead?

We now proceed to examine whether the passages referred to, warrant the inference drawn from them in proof of that doctrine. The first is John ii. 19: "Destroy (or ye will destroy) this temple, and in three days I will raise it up." But he spake, says the Evangelist, of the temple of his body. These words are evidently a prediction of the death and resurrection of Jesus Christ v. 21. A temple naturally suggests the idea of its being the residence of some Deity. When our Lord, then, speaks of his body as a temple, he could not mean that he was the temple of himself, and that he dwelt in himself; but that he was the temple of God, and that God dwelt in him. Jesus expressly says that the Father dwelt in him, John xiv. 10. So Paul, addressing the Corinthians, says, "*Ye are the temple of the living God*; as God hath said, I will dwell in them and walk in them." 2 Cor. vi. 16.

The foregoing observations will lead to an interpretation of the following clause, "In three days I will raise it up," consistent both with the fact and with current language of the New Testament on the subject. Those words are not to be understood as the words of Jesus Christ, who here calls himself a temple, that is, an habitation of God, but of that God who dwelt in him. The writer to the Hebrews tells us, ch. i. 1, "That God, who spake (Gr.) *in* the prophets, unto the fathers, hath in these last days spoken unto us (Gr.) *in* the Son, whom he hath appointed heir of all things." Jesus Christ expressly says to his disciples, when conversing with them, John xiv. 24, "The word which you hear is not mine, but the Father's who sent me." And John the Baptist, speaking of Christ, says John iii. 34, "He whom God hath sent, speaketh the words of God." See also, John xii. 49.

This interpretation is confirmed from what follows, ver. 22: "When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the Scripture." What, then, did they believe upon the testimony of the Old-Testament scriptures? That the Messiah should raise himself from the dead? Impossible! for they contain in them no prediction whatever that he should, nor is there a syllable in them that will admit of such an interpretation. We conclude, then, that our Lord, when he said, "In three days I will raise it up," could not mean that he would raise himself from the dead. The two propositions, that God raised Christ from the dead, and that he raised himself from the dead, cannot both be true; which of them is so, the reader will judge.

Let us now see what the advocates of that doctrine advance in its defence. Dr Whitby paraphrases John xx. 28, in the following manner: "And Thomas answered and said to him, (*Dost thou know what I said in thy absence? and hast thou raised thyself from the dead? Thou art*) my Lord and my God." Can any thing be imagined more incredible than this, that Thomas should put such a question as this to our Lord, "Hast thou raised thyself from the dead?" Thomas saw the marks of the crucifixion of Jesus in his body, which he showed him in order to convince him of the reality of his resurrection, which Thomas had said he would not believe without such evidence, and seeing those marks Thomas believed. Did, then, his seeing those marks convince Thomas that *a dead man had raised himself to life*? that *that man was the Almighty God*? and produce the exclamation from him, *Thou art* my Lord and my God? The supposition is wild and extravagant in the extreme.

In his Annotations on the words, John ii. 19, *I will raise it up*, the Doctor says, "The temple of my body which you will destroy, I will raise up: and that he did so is evident from this, that after his resurrection his disciples believed the words which Jesus had said, ver. 22; which, had not Christ raised his own body from the dead, they could not have done. See the note on chap. x. 18." In reply to this, see above. "I confess," he adds, "it is more frequently said in Scripture, that the *Father* raised him from the dead, and yet it cannot be denied that *God the Son* shall raise the dead by his own power." In proof of which he refers to John v. 28, vi. 39, 40, 44, 54; 1 Cor. xv. 21, 22, 25, 26; Rom. xiv. 19; Phil. iii. 21; Rev. i. 18. "So it is to be owned that the *Father* raised Christ from the dead, nor yet is it to be denied that our Lord raised up himself." *Com.* Vol. I. p. 495.

Christ here speaks of himself under the figure of a temple, i. e. the habitation of God. Under that figure, the pronoun *I* will not apply to him, and under it he uses the neuter pronoun *it* of that temple, i. e. of himself: "I will raise *it* (that is himself) up." The masculine pronoun *I*, therefore, is rather to be referred to God, whose temple he was, who dwelt in him, and spake by him. We no where read in the Scripture of *a God the Son*; if there be such a being, it could not be the living and *true God*, for he must have been once *dead*, or it could not be said of *him*, that *he* raised *himself* from the dead. Nor do any of the passages referred to prove that *God the Son* shall raise the dead by his *own* inherent *power*, but they prove the contrary, for the power by which he is to do this is expressly said to be the *donation* of the *Father*: and he himself declares that all the power he possessed he received of the Father, Matt. xi. 27, 28, and John xvii. 2. Nor did Christ raise himself from the dead by that derived power by which he is to raise the dead, and execute the judgment *committed* to him by God the Father, for he was not in the actual possession of it until God raised him from the dead and *made him* both Lord and Christ.

We turn now to the other passage, John x. 18, which is the only remaining one which is appealed to in proof of the doctrine, "That Christ raised himself from the dead," in proof of which the Doctor refers to his note there. The words are, according to our translation, "No man taketh it (i. e. my life) from me, but I lay it down of myself. I have *power* to lay it down, and I have *power* to take it again. This commandment have I received of my Father."

We observe that it is not here said, that our Lord *took his life again*, or raised himself to life again after he had laid it down; but it is inferred that he did so from the supposition that he said he possessed the power to do it, and that he exercised that power in his own resurrection. If the Evangelist who recorded these words, many years after our Lord was risen from the dead, had believed this, is it not very surprising that neither here, nor elsewhere, he, or any of the other apostles, should have taken any notice of so wonderful and important a circumstance?

Let us then examine whether the passage will warrant such a conclusion. In the preceding verse our Lord says, "Therefore doth my Father love me, because I lay down my life, that I might (Gr. *labo*) *receive* it again: no man taketh it from me, but I lay it down of myself." To this it might be objected, What right have you or any man to dispose of his own life? The following words may be considered as an answer to such objection: 'I have (Gr. *exousian*) *a right or authority* to lay it down:' and this authority, he tells us, was the commandment which he had received of his Father. "And," he adds, "I have (*exousian*) a right (*labein*) *to receive* it again." A right derived from the promise of his Father, that he would raise him up as a reward of his obedience. This, we conceive, is the proper rendering and meaning of the passage: if so, it affords no evidence in proof that Christ either raised himself from the dead, or had power to do so.

The remarks of the Doctor in his note on this passage, to which he refers, are so similar to those on John ii. 19, and equally without support from the Scriptures, that it is unnecessary to attempt to refute them: suffice it to say, that they are founded on the supposed meaning of the terms *power* and *take*, which we have endeavored to show is not the meaning of them in this passage.

Since writing the above, we find that the Improved Version renders the passage, John x. 18, "None taketh it from me; but I lay it down of myself. I have *authority* to lay it down, and I have *authority to receive* it again. This commission I have received from my Father." On which it has the following note: "See Wakefield. To lay down life was a voluntary act, to which Jesus submitted in full confidence that it would be speedily restored to him. The common version, 'I have power to lay it down, and I have power to take it again,' seems to imply, that our Lord's resurrection was the effect of his own power, a sense which the words in the original do not convey, and which is directly contrary to the most explicit declarations of the Scriptures. Acts ii. 24, iii. 15, xvii. 31; Rom. vi. 4; 1 Cor. xv. 15."

If the foregoing observations are well founded, they not only refute the doctrine to which they are a reply, but will also furnish a reply to every argument adduced in support of a trinity of persons in God, of two natures, divine and human, in the person of Christ, and of his essential deity.

JOHN MARSOM.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Sir,—I send for insertion in your paper some extracts from the writings of my late venerable Colleague, Dr. Cummings. No man ever entertained more exalted views of the power and responsibilities of the Christian ministry. No man was ever more desirous, that the clergy should so preach and so conduct, that the ministry might not, through them, be blamed. Of course, he was deeply and most painfully affected by a view of the divisions and contentions among Christians, promoted, as he believed, mainly by ministers. This great evil, he labored through a long life, to the extent of his power, to remove or lessen. Those, who retain a recollection of the Doctor's peculiar excellencies—(and there are in *this vicinity* some who will) will read what comes from his pen on this subject, with no feeble interest; while all, who wish well to the ministry, must be pleased to see its dangers and its duties so faithfully described. To those of us, who may have known Dr. Cummings personally, and intimately, it is peculiarly gratifying to reflect, that the character of this Christian minister, as drawn by him in the following extracts, was in sober truth and in glorious reality, his own character; for his example was a bright illustration of his precepts, as in other, so emphatically in this respect.

NATHANIEL WHITMAN.

Billerica, May 7th, 1834.

[From manuscripts of the late Rev. Dr. Cummings of Billerica.]

THE PREACHER WHO MAGNIFIES HIS OFFICE.

In describing the Christian Minister, I shall not only take it for granted that he is fully convinced of the divinity of the gospel; but proceed on the supposition, that he is well qualified as to natural abilities, knowledge and literature for the sacred business in which he is engaged; it being evident to common sense, that no one, greatly deficient in these respects, is capable of executing the work of the ministry, without miraculous assistance.

But, not content with the bare qualifications requisite to enable him to act worthily in his office; the faithful minister will diligently employ his faculties, both natural and acquired, in earnest endeavors to *show himself approved unto God, a workman that needeth not to be ashamed.* Actuated by a lively faith in the doctrines and principles of the religion which he teaches, and keeping in view the important end and design of his office, he will apply himself to the business of it, with persevering diligence, daily imploring, under a consciousness of his own insufficiency, the guidance and assistance of the *Father of Lights*, and source of all gracious influence and aid. In the prosecution of the several branches of duty pertaining to his sacred calling, he will repair to the sacred scriptures, as his guide and directory, and adhere to them, as the proper test, for the trial of all matters, relating either to doctrine, worship, or manners, *not teaching for doctrines the commandments of men*, nor entertaining his hearers with puzzling and uncertain speculations, that *minister strife rather than godly edifying.* Influenced by the love of truth, he will avail himself of all human helps and assistances in his power, for the right understanding of scripture doctrines; but will not suffer any human schemes, nor a bigoted deference for any great names among uninspired mortals—to abate his veneration for the sacred oracles.

In order to persuade men to become willing subjects of that moral kingdom, which God hath erected on earth under the administration of his Son, he will endeavor in the most perspicuous and convincing manner, to explain the nature, constitution and laws of it, together with the promises and threatenings made use of to enforce obedience. With the same view, he will endeavor to excite in the minds of men, suitable affections and regards towards the glorious Son of God, the Illustrious Plenipotentiary of Heaven, by displaying, according to the instructions of the gospel, the supereminent dignity of his personal character, together with the important office, which he sustains in reference to us, as Redeemer, Mediator and Judge.

And, as the Gospel, in order to reconcile men to God and his government, exhibits his character in the most amiable point of view, representing him as a Being of supreme excellence and goodness, always tempering his majesty and sovereignty with benignity and grace; so, the christian minister for the advancement of the same noble design, will make it his serious endeavor, to display the perfections of the Deity, the wonders of his Power, wisdom, and benevolence, in such a captivating manner, as shall be best adapted to affect the heart with delightful admiration, and excite those sentiments of complacence, esteem and gratitude, mixed with reverence, which are a necessary preparation for the kingdom of glory. Accordingly, in discoursing on the majesty, sovereignty and absolute dominion of God, he will take care not to draw a veil over his essential goodness; nor to keep out of sight those moral beauties and glories of his nature, which render him the proper object of the supreme affection and most pleasing contemplations of the intelligent creation;—in the view whereof, the soul is inspired and cheered with internal, devout, and joyful regards, the proper fruits and effects of over-flowing love. With equal caution, when celebrating the unbounded goodness of God, of which the works of creation and providence together with the redemption of men by his meritorious Son, afford the brightest evidences, he will take care not to exclude the idea of an holy, wise, and just Legislator, impartial Judge, and Almighty Sovereign. In short, instead of separating the perfections of the Deity, and exalting one attribute on the ruins of another, he will represent all as conspiring in everlasting harmony, to form the grandest and most amiable character in the universe.

And, considering that it is one important end of the christian religion, to promote *peace on earth*, and *good will* among men, the christian preacher will do all that in him lies, in pursuance of the business of his holy profession, to suppress the operations of envy, revenge, and ill nature, and to persuade men to cultivate a mild and gentle spirit, with all those dispositions of candor, charity, and good will, which are the brightest and most glorious characteristics of a true disciple of the benevolent Jesus. Averse to that self-applauding pride and censorious bigotry, which sour the spirits of unenlightened zealots of all parties, he never suffers circumstantial differences in opinions or modes of worship, to fire his soul with an anathematizing flame, or to exclude from his friendly regards sincere christians of any denomination. Yea, his generous and noble soul, emancipated from the enslaving power of party prejudice, and enlarged by the warmest sentiments of diffusive charity, embraces with cordial affection, all persons of every nation, who *fear God* and work *righteousness*, although in regard to many things pertaining to religion, he may be confident, that they labor under great ignorance and mistakes. In fine, while, in opposition to infidels and sceptics, he contends earnestly for the faith and zealously advocates the doctrines and principles of Christianity, he will be solicitous to give a visible specimen of the excellency of this religion in his own temper and conduct, that others observing its sacred rules and precepts exemplified in real life, may be captivated with its beauties and charmed into a compliance with its holy laws and requirements.

Every christian minister, who answers the portrait attempted above, must be acknowledged as acting with dignity in his profession and *magnifying his office*. Even the profane and vicious part of the world, if they be not lost to all sense of honor and propriety, will regard such a character with high estimation. Though libertines refuse to submit to the discipline of religion in practice; yet there is reason to believe, that generally they approve of it in theory, and have also an inward veneration for those preachers, who are obviously actuated by its principles and do themselves comply with its sacred maxims, while they zealously inculcate them on others."

FOR THE CHRISTIAN REGISTER.

THE ADMONITORY LANGUAGE OF JOHN THE BAPTIST.

"Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father." Matt. iii. 8,9.

Or as Dr Campbell translates the passage—

"Produce then the proper fruit of reformation; and presume not to say within yourselves—We have Abraham for our father."

This is a part of the language which John addressed to the Pharisees and Sadducees, when they came to him to be baptized. The meaning of the first part of the passage which has been quoted is very obvious. But it may be queried why should John have objected to their saying, "we have Abraham for our father?" Was he not so in truth? Were they not of his posterity?—Abraham was indeed their father according to the flesh. It would have been neither dangerous nor improper for them to think and to say—"we have Abraham for our father," had they made a right [illegible] privilege. A privilege indeed it was; for God had promised to be a God to Abraham and to his seed; and Abraham had given his posterity, an example of obedient faith, worthy of their imitation. But there were duties resulting from the privilege of being Abraham's natural seed, which had not been duly regarded by the Pharisees and Sadducees, who were addressed by John. They appear to have regarded Abraham as a good man, and to have relied on his righteousness and the fact that he was their father, as the ground of their acceptance with God,—or as securing to them divine favor, while they neglected to follow his steps. God had indeed often showed forbearing mercy towards the Israelites on account of his covenant with Abraham, Isaac and Jacob. To show his regard to these men, he hearkened to the prayer of Moses, and forbore to execute his threatening, when the Israelites had provoked his displeasure in the wilderness. But he at the same time testified his abhorrence of their ingratiude, and assured them that he would not always forbear to punish the disobedient from respect to their father Abraham. The language of John may suggest the following idea for illustration.

That whatever may be the ground of our reliance, our case is perilous, if our hope of salvation encourages us to live in disobedience to God.

In every age it is a great privilege for children to have pious parents; but in every such case children may be admonished by the language of John the Baptist, to beware of the danger of relying for safety on the piety of parents, and of hoping to be saved on that ground while they abuse the privilege, and refuse to imitate the good examples set before them. But such are not the only cases to which the admonition may be applied. The words may be varied and applied to many cases,—some of which may be mentioned.

1. It might have been applied to multitudes of disobedient Jews thus—"Think not to say within yourselves," we have God for our Father. This boast was made by some of the unbelieving Jews to Christ himself. John viii. 41. But Christ assured them that they were of their "father the devil." They imagined themselves to be the peculiar favorites of Heaven, the best people in the world, while for a pretence they made long prayers, and paid tithes of mint, annise and cummin, yet omitted the weightier matters of the law—justice, mercy, and the love of God.

2. At this day many may be saying, we rely on God as a merciful father, who will never punish us for our offences; and with this hope they may live in disobedience, and without God in the world. Such a mode of relying on God or his mercy, is so far from affording the least safety, that it exposes us to the greater danger in proportion to the mercy abused.

3. To others it may be said—"Think not to say within yourselves," 'We have a merciful Saviour, who has suffered for us the punishment due to our offences, and on whose obedience we rely for our justification.' Christ has indeed done and suffered much for us. At the expense of his life, he proclaimed the forgiving mercy of God, and taught what we must do to be saved. His testimony he sealed with his blood. But the mercy which he revealed, requires of men to deny themselves, take up the cross and follow him, and to repent and obey the gospel; and *this* as a condition of pardon and eternal life. It will be in vain for us to rely on what he has done and suffered, unless this reliance is expressed by humble obedience to his precepts, and care to do the will of the Father who sent him;—and worse than in vain will be our reliance, if it encourages us to go on in sin. Though I regard the opinions referred to in this article as incorrect, yet I am far from believing that all who embrace them are encouraged thereby to live in disobedience. Those who love God will obey him, though many of their opinions may be erroneous; while those who love the ways of sin better than the ways of holiness, will live in disobedience, however correct may be their doctrinal opinions.

4. To some it may be said—"Think not to say within yourselves,"—we were converted several years ago, and we believe that all who have been converted will certainly persevere to the end and be saved. If your hope, built on such ground, encourages you to live estranged from God, in the paths of disobedience, your danger is very great; for you are in a way to prove one of two things—either that you are under a mistake in supposing that you have been converted,—or that the doctrine on which you rely is not true. For what is *perseverance* in holiness but a steadfast walking with God in obedience to his commands? And where is the proof of your perseverance, while from day to day, and month to month, you live in transgression? A man may as rationally say, that he is journeying to Boston, while travelling in an opposite direction, as to pretend he is *persevering* in the paths of obedience, while he casts off fear, restrains prayer, and lives in the indulgence of his lusts, or in pursuit of the pleasures of sin.

5. There may be some to whom it may properly be said—"Think not to say within yourselves," We belong to the most evangelical or orthodox sect of christians,—or we belong to the most liberal and enlightened sect in the land. For it can hardly be doubted that undue reliance is often placed on such circumstances. But all such reliances are vain, if not worse than in vain, when they lead to negligence in regard to the care of the soul, and an abuse of the privileges really enjoyed. Whether you are under a mistake or not in your estimate of the sect to which you belong, you are most assuredly under a mistake, if you imagine that such a connection will insure your safety, without working out your own salvation with fear and trembling, in obedience to the precepts of the gospel. There may be real and great advantages in belonging to a particular sect, as well as in having a pious ancestry; but advantages neglected or misimproved will eventuate in the greater condemnation. Thus said Jesus in regard to his unbelieving hearers—"If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin." The cases to which the admonitory language of John is applicable are very numerons. Each one should examine for himself and renounce every ground of confidence which occasions remissness in duty, or peace of mind while living in sin; and every such person should obey John's exhortation—"Produce then the proper fruit of Reformation."

REFLECTOR.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

"Sunday schools are not esteemed even as they deserve to be—the system itself; the object or end of Sunday school instruction does not command that deep and solemn interest which its nature requires. How can these evils be remedied; and what can be done to interest parents and teachers, and the community more generally, more deeply in Sunday schools?"—*Sunday School Society Circular.*

The above is a very common complaint, made by those, who themselves feel the importance of Sunday schools; and are zealously engaged in extending their influence. With sorrow they are obliged to observe that some treat the subject with the utmost indifference if they do not actively oppose—and that many, who are professedly friendly to Sunday schools, are so insensible to their importance that they are willing to do but very little to continue and improve them. Let a clergyman or a layman attempt to establish a Sunday school in the society with which he is connected; and how many hindrances and discouragements is he liable and likely to meet! Some parents will not permit their children to attend. Other parents will do nothing to persuade their children to a constant attendance. The children do as they please. If they choose to go, they go—if not, they stay away. But he succeeds in collecting scholars for a school; he divides them into classes; but he can scarce find an individual who is heartily willing to become a teacher. By pleading long and earnestly he secures a few who consent to take charge of classes. These are mostly females; and but a small number of the pupils are males. He finds it difficult, to obtain money to furnish the school with books—to secure the regular and constant attendance of the teachers, and scholars, and above all, to make them feel a lively interest in the school. The school is not what it might and should be. He looks around him from Sabbath to Sabbath, and in the bitterness of disappointed expectation, and ungratified wishes, he imagines that he is laboring in vain—that he may as well dismiss the school, and save himself from continued trial and vexation.

But benevolent enterprises are generally attended with many disagreeable circumstances. He who is engaged in works of humanity and mercy; who is laboring for the good of others, generally has much to try his faith, courage and patience. The Sunday school system has accomplished but little, compared with what it might. But still, I believe, its effects and fruits have been such as supply powerful motives to perseverance. All do not duly prize the advantages to be derived from a Sunday school; and many shamefully neglect them. This is lamentable, but not surprising. If religion were justly and generally estimated, the Sunday school would undoubtedly be in much higher repute. Many of the parents and teachers have never felt the importance of religion so much as to make a public profession of it; and many children are not very favorably situated for learning to love the studies and exercises of a Sunday school.

When parents and teachers feel their own need of religion as a means of holiness and happiness; and when they feel the power of religion; they will be earnest and active to support the Sunday school institution, or to devise some other way to give children and youth a christian education. In our schools children are frequently taught religion by those who are strangers to it themselves.

But we have been speaking of evils not yet remedied; of perplexing and disheartening circumstances, which tempt us to think that it were better to abandon the enterprize altogether;—to discontinue the Sunday school, since it has not as yet succeded according to our wishes and expectations. There is a brighter side—and a fairer prospect. These Sunday schools have not done all the good they ought to have done and might have done. But, doubtless, they have done a vast, an incalculable amount of good. Thousands in these schools (poorly managed, and patronized as they are) learn to read—learn to pray; and treasure up in their memory the doctrines and precepts of the gospel. Many children there gain what they could not gain at home. They become acquainted with the Scriptures. They receive many religious impressions. They are taught to answer questions of the greatest importance—to commit hymns, prayers, and passages of scripture to memory, which will be as a shield to them in future years to protect them when assailed by temptation. These schools are the nursery of piety and virtue to many, who without such helps would probably grow up vicious and sinful. Many children in these schools imbibe the principles and form the habits of the humble and pious christian. The religious instruction which they here receive proves in regard to them to be good seed sown on good ground. Many of the teachers become thoughtful, serious and pious by their employment. I love to think of such things; they tell me not to despond, but to take courage and go forward, resolute and hopeful.

Let us do all in our power to improve our Sunday schools; but let us not entertain the thought of giving them up, merely because they effect not all we could desire. Let us be glad and grateful that so many children attend our schools: that so many parents cooperate with us; and that there are some teachers, who love their employment—who love religion—and love to assist the young in gaining a knowledge of it in the days of their youth.

It would be pleasing to have a large, a full school every Sunday; but let us rejoice in the privilege of having even a few. Those few may rise up one day and call us blessed; we may leave impressions; we may give an impulse, which will have an influence on millions. Let nothing cool our ardor, nor weaken our faith, nor diminish our efforts in this good, this holy work. Cast thy bread upon the waters; thou shalt find it again after many days.

J. F.

FOR THE CHRISTIAN REGISTER.

THOUGHTS ON THE MINISTRY.—NO. III.

MR EDITOR—In the last number it was my purpose to show, that from some cause the spread of Unitarianism had been comparatively slow;—and that this cause was not in its principles, but in the instruments, or means which had been made use of to disseminate them. The principles we know are simple and intelligible;—but it was believed that by presenting them only in an abstract form, and in the refined garb of classical composition, they had not been brought home to the understanding and feelings of the great mass of society. It seems necessary therefore if we would extend our faith so as to reach all classes of minds whether educated or uneducated, poor or rich, low or high, and have it received as it originally was, that we must adapt our means to our end. To lower the standard of the ministry, may be deemed a kind of moral treason with us;—but if by so doing we can extend the kingdom of grace and truth, it is our highest duty—the best proof of true allegiance to God. This remark is necessary, because the principal means which we can successfully use for this purpose, is the lips of the living minister;—and these must speak in such a language and tone that they can be understood by all. Now it is well known that the only institution we have, to create this ministry is that at Cambridge. This Institution is beyond all praise. It educates a class of ministers who are prepared within its walls for the highest degrees of usefulness where they are sure to be called. But the whole number which it educates are only, or perhaps not quite sufficient for the wants of *this* portion of our widely extended land. They go out from amongst us;—they are trained and instructed for us,—and they naturally desire, and consequently, for the most part, do, remain with us. The effect is, that our brethren who are situated in less favored portions of our country, in other States and in the far West—are left destitute of that ministerial instruction which would dissipate their doubts, correct their errors, confirm their faith, and satisfy and save their souls. What is the remedy for this evil? Is it possible that we can so increase the number of pupils at our Theological School in its present plan of admission as to meet and satisfy this growing want, and extend our views in proportion as the views of others are extended, and thus do our part in counteracting error by the dissemination of truth? It is not my intention at present to affirm or to deny any thing in relation to this point. It is only necessary to state, what is certainly true, that it does not;—and the belief universally prevalent, that it cannot. It is unquestionably difficult to make such an arrangement that two classes may graduate from one institution, at the same time with very unequal and dissimilar attainments, and yet be entitled to and receive in one sense at least, an equal standing. It may not however be impracticable. But we fear that there are those having great influence who will long, very long think it inexpedient. In the mean time shall we do nothing? Shall we confine the dissemination of truth to the ten or a dozen who may annually go forth from our school of the prophets? And this with the moral certainty that but a very few of them will leave the borders of their native State, or the precincts of the Atlantic shore? Shall *we* have no voice crying in the wilderness, though that voice may only proclaim "Repent ye,—Repent ye?"

APOLLOS.

CHRISTIAN REGISTER.

BOSTON, MAY 24, 1834.

MIDDLESEX UNITARIAN ASSOCIATION.

The Annual meeting of the Unitarian Association for the county of Middlesex was held at the meeting house of the First Parish in Bedford on Wednesday the 21st instant. The meeting was called to order by Rev. Dr Ripley of Concord, President of the society, and opened with prayer by Mr Goodwin of Concord.

After a few introductory remarks by the President, explaining the objects of the Association, the meeting was addressed by Mr Jason Whitman the General Agent of the American Unitarian Association. He stated clearly and fully the great purposes of the Agency and dwelt particularly on its design to strengthen and build up the religious institutions that remain among us. He wished to present Unitarianism not as a negation of doctrines but as something positive and substantial—not as opposed to other forms of belief—but as Christianity itself. He desired to speak of it not so much as a theory—a system of speculation—but as practical religion. The life of Piety in the soul as manifested in the conduct and conversation was essential to a true Unitarian Christian. He combated the idea that the tendency of these Associations was sectarian in any bad sense of the word—and urged at some length the importance of every individual—be he high or low—rich or poor—learned or ignorant—exerting the influence which Providence has annexed to his own sphere of life—in favor of the truth as it is in Jesus.

Mr Whitman was followed by Mr Isaiah Bangs of Cambridgeport who dwelt particularly on the idea that the truth of religion in general and religious truth in particular was better enforced by example than by precept. A holy life showing the sincerity of our profession and an ardent attachment to the Truths we believed, was of more value to the world in general than the most labored or learned argument. Such a life was in itself an argument that could not be overturned or resisted. The tendency of Unitarians (certainly it was not the tendency of their views) had been he feared to coldness and backwardness in promoting what they believed to be Truth. He carried out and illustrated in a forcible manner the idea suggested by Mr Whitman of every man's possessing a certain influence within his own sphere however limited which he was bound to exert for a good end—and which he was necessarily exerting every day of his life for good or for evil. He concluded by urging the importance of an independent and fearless examination of the Scriptures.

Mr Whitman of Billerica expressed his conviction that the calmness of Liberal Christians had often been mistaken for coldness—and that many of the charges brought against them by their brethren of different views proceeded from ignorance or false zeal. He dwelt with satisfaction on the facts that the common ground of all Christians contained the most important practical truths of Christianity—and that the different sects were in reality nearer to each other than they imagined. He believed the time was fast approaching when the various sects would look upon their differences as of little consequence—and would come to reflect with astonishment and regret that they had been so long at variance.

Mr. Muzzey of Cambridgeport illustrated the truth that much of the difference among Christians, was unimportant and slight—and that the chief truth which bore directly upon the life and conduct, was admitted by all. This was shown particularly by a comparison of the views of the Restorationist and the Orthodox in regard to salvation. He then insisted on the importance of Unitarians manifesting their attachment to religion by supporting its institutions—by attending public worship and observing the ordinances of the Gospel—by the practice of family devotion, and particularly by their attention to the religious education of the young. It was to the silent influence of Christianity that we were now indebted for all our good institutions of government, education and religion—for the good order of society, and for the great philanthropic measures of the day, and if these institutions—this order and these measures were to be continued—the rising generation that is to fill the places which we are filling must have a religious preparation.

Mr Hull of Carlisle expressed his belief that too much stress was laid upon disputed points—and that the tendency of the prevailing controversy, was to draw off the attention from the great concerns of the human soul. He therefore concluded by urging the importance of strict, constant and immediate attention to vital practical religion.

The services were concluded by singing. The audience was highly respectable, and the addresses which were continued for more than two hours and of which the above is but a meagre skeleton were listened to with apparent attention and delight.

The meeting for the choce of officers was held after the public exercises, and the following gentlemen were chosen for the year ensuing.

President, EZRA RIPLEY D. D. of Concord.
Secretary, H. B. GOODWIN, of Concord.
Directors. BERNARD WHITMAN of Waltham.
CALEB STETSON, of Medford.
SAM. CHANDLER Esq. of Lexington.
ISAIAH BANGS, of Cambridge Port.
A. B. MUZZEY, of Cambridge Port.

RELIGIOUS ANNIVERSARIES.

The coming week will bring together in our city, many of our Christian brethren, both of the clergy and laity. It will be a season of much interest to all the friends of benevolent institutions, among the various religious denominations. May they come together in the spirit of an enlarged christian charity; and may the intercourse of the different sects be harmonious and kind, and in all respects worthy of those who would honor the Christian name. They are all, more or less, earnestly and honestly seeking the advancement of truth, virtue and human happiness. Let the conviction of this fact have its proper influence, not only in softening the asperities of party feeling, but in eradicating it altogether. The consideration of the unquestioned right of each to judge of truth and duty for himself, inasmuch as he must answer for himself respecting them at last, should silence every plea and put to shame every attempt for domination over the faith of others. A due respect for the christian rights of our brethren, demands of us a charitable and kind interpretation of their motives. A final scrutiny of motives is for the Judge of hearts alone. Practical virtue is the only test with which we have any concern in regard to another's integrity of principle. "By their fruits shall we know them." Let this then be our guide; and let practical virtue be the cement and bond of our brotherhood and harmonious action.

We name the following among the meetings that will be most interesting to our readers.

MONDAY.—The annual meeting of the Massachusetts Congregational Charitable Society will be held in the Vestry of the First Church, Chauncey Place at 11 A. M.

The Prison Discipline Society will hold a meeting for business at the Upper Vestry of the Park street Meeting-house at 3 P. M. (See Tuesday.)

The Bible Society of Massachusetts will hold their annual meeting at the Old South Chapel, Spring Lane, at 5 o'clock, P. M.

TUESDAY.—A Convention of Delegates from Anti-Slavery Societies in New England and other friends of the cause will be held at Boylston Hall, at 10 A. M. A preliminary meeting at the same place at half past 8, A. M.

The Prison Discipline Society will hold a public meeting in Park-street Meeting-house, at 11, A. M.

The annual meeting of the Massachusetts Evangelical Missionary Society for the transaction of business, will be held in Berry street Vestry, at 12 M.

The anniversary of the American Unitarian Association will be held in Federal street Church, at 7 P. M.—Report and addresses. A meeting for business will be held in Berry street Vestry, at 6 P. M.

WEDNESDAY.—The annual meeting of the Berry street Conference of Ministers will be held in the Vestry in Berry street, at 8 o'clock A. M.

The annual meeting of the Massachusetts Convention of Congregational Ministers, will be held in the Court House, School street, at 5 P. M.

The annual meeting of the Boston Sunday School Society will be held in the Federal Street Church at 7 o'clock P. M.

THURSDAY.—A sermon will be delivered before the Convention of Congregational Ministers in Brattle street meetinghouse at 11 A.M. by Rev Samuel Gile of Milton.

The annual meeting of the Massachusetts Temperance Society will be held at the Court House in School street, at 3. P. M. Address in the evening, by Rev. Mr Stow, at St Paul's Church, Tremont street, at 7, P. M.

DUDLEIAN LECTURE.—An able and learned disdiscourse was preached on Wednesday, the 14th instant at the University Hall in Cambridge, by Rev. Mr Lamson, of Dedham, on Congregational Ordination, being the annual Dudleian Lecture.

SALEM CONTROVERSY. The controversy between "A Lover of Cudworth and Truth," and "A Unitarian," carried on for some time past in the Salem Gazette is now closed. A few complete sets (twenty only) of the articles by "A Unitarian" remain unsold. They are now for sale in this city; see advertisement.

RELIGIOUS INTELLIGENCE.

NEW YORK ANNIVERSARIES.

We continue this week our account of the late religious anniversaries at New York.

AMERICAN TRACT SOCIETY.

In speaking of the Publishing Department the Report says "Forty-six new publications have been stereotyped, of which *twenty-eight* are tracts in the general series, and *nine* are standard evangelical volumes; making the whole number of Society's publications, seven hundred and thirty seven.

Seventeen tracts have been approved, during the year, for publication in foreign languages, including an excellent Chinese tract, by Dr Milne.

The committee are unanimous in their endeavors to send forth publications pressing home upon the conscience all the great essential and practical truths of the Bible.

Able writers are requested to prepare such tracts of four or eight pages, as by their titles, subjects, and structure shall secure attention, while the truth of God is so embodied as to pierce the reader's heart.

Amount printed and circulated,

	Publications.	Pages.
Printed during the year,	3.498,688	51,534,624
Do. since Society's formation,	36,303,251	554,906,414
Circulated during the year,	3,895,536	57,633,070
Do. since Society's formation,	32,849,709	490,871,397

The circulation exceeds that of the preceding year, by 9,232,463 pages.

Receipts and Expenditures.

Received for publications sold, including balance in the Treasury, - - - -	$31.273 58
Donations for Foreign Distribution, -	14,341 03
Other Donations, - - -	20,871 22
Total, - -	$66,485 83
Paid for paper, printing, and binding,	24,465 75
Appropriations for foreign and pagan lands,	20,000 00
Expenses for our own country, including more than 23 years' services of agents, about one half of which at the West, - -	13,171 60
All other expenses, as by items in Treasurer's Report, - - - - - -	8,848 48
	$66,485 83

The committe state that in accordance with a resolution adopted by them at the commencement of the past year, to raise and pay over the sum of *twenty thousand dollars* for tract operations in foreign and pagan land, this sum has been widely dispersed in different portions of the earth, viz:

Burmah, $3,500; China, $2,000; Siam, $2,000; Ceylon, $1,800; Bombay, $1.000; Orissa, $300; Syria, $500; Smyrna, $300; Greece, $1,600; Constantinople, Asia Minor, and Armenia, $1,500; Jews in Turkey, $500; Russia, $1,200; German

ANNIVERSARIES.
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00; Russia, $1,200; Germany,

$500; France, $1,500; Sandwich Islands, $1,500; Moravian Brethren, $700; North American Indians, $600. Total, $20,000.

Of the $20,000 here named five thousand were raised by the American Tract Society in Boston.

Very interesting statements are given in the Report, in regard to the printing and distribution of tracts in India, and of the disposition to read them; but we have not room at present for even an abstract.

AMERICAN ANTI-SLAVERY SOCIETY.

The first annual meeting of this society, was held in the Chatham St. chapel on Tuesday the 10th instant. A very large audience was present. The Chair being taken by the President, Arthur Tappan, Esq. the meeting was opened with prayer by the Rev. Cyrus P. Grovesnor, of Salem, Mass. followed by the reading of the 58 chapter of Isaiah, by the Rev. Dr. Cox of New York. "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression," &c. The Annual Report was read by Professor Wright, Correspondent Secretary.

The Rev. Mr [illegible] of Bangor, Me., in moving the acceptance of the report, remarked, that the principles of the society were those of truth and justice—that it took its stand upon the purport of the 58th chapter of Isaiah, which had been read.

The following resolutions were then presented.

Resolved, That inasmuch as foreign slave trading has been justly deemed by civilized nations to be piracy, slave-holding is a sin of no less atrocity; and that existing as it does in our country, it brings the Declaration of American Independence and our Republican Institutions into contempt, and gives just occasion to apprehend the judgment of a righteous God, if it be not speedily abolished.

Resolved, That the principles of the American Anti-Slavery Society commend themselves to the consciences and the interests of slave-holders, and that certain recent developements indicate the speedy triumph of the cause.

Resolved, That the claims of the colored people of the United States upon our fraternal sympathy and effective aid are not only manifestly just, but peculiarly impressive and powerful.

Resolved, That those editors of newspapers, and those ministers of the Gospel who have had the christian independence to assert the rights of the colored man and expose the sin of slavery, are entitled to the thanks of this society.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

The anniversary meeting of this Board was held in New York on the evening of the 12th inst. A statement was made by Rev. Mr Breckenridge, Secretary and General Agent of the Board, from which we gather the following facts in regard to the success of the society. Three years ago only 60 students were under its patronage, two years after 272, and last year there had been 450, and the income of the society about $30,000. The present year (though all returns had not been made, he believed the number aided by the Board would be about 600, and its income rising of $38,000.

AMERICAN BOARD FOR FOREIGN MISSIONS.

The public meeting of the Board was held in Chatham St chapel on the morning of May 11th. A statement of the plans, operations and prospects of the Board at the present time was presented by Rev. Dr Wisner, one of the secretaries. An abstract of this is given in the Journal of Commerce; but our limits at this time will oblige us to defer any further account, than merely to say, that the receipt of the Society during the past year including a small balance on hand, amounted to the sum of $152,270.

PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church met in Philadelphia, on Thursday 15th inst. The session was opened with a sermon, by the Rev. Wm. A. McDowell, D. D. In the afternoon, the Rev. Philip Lindsley, D. D. President of Nashville University, was unanimously chosen moderator, and the Rev. Jacob Green, of Bedford, N. Y. temporary clerk. About two hundred members of the Assembly are in attendance.

We have not yet received a report of the proceedings. The interest with which this meeting is regarded by Presbyterians may be learnt from the following remarks in the Presbyterian of the 15th inst.

In every point of view this meeting must be regarded as highly important to the interests of the Presbyterian Church. Questions will be agitated affecting both the polity and doctrines of the Church, and perhaps its integrity. We pray for the peace of Zion, but we are extremely doubtful whether that can be secured, by the policy hitherto pursued, of compromising differences and evading decisions upon litigated points. The Assembly is a high judicatory, and we trust that it will decide fearlessly and magnanimously the questions proposed for adjudication. Hundreds and thousands are anxious to know the opinion of our supreme court on the controversies which have so long agitated the church; for hitherto it has been difficult to ascertain whether the Old or the New School interpretation of our doctrinal standards is to be received as the sense of the Church. Let the question be decided.

INSTALLATION.—Installed at Duxbury, on Wednesday, the 14th inst. over the First Congregational Church and Society in that town, Mr Josiah Moore, formerly of Athol, Mass.

The introductory Prayer was offered by Mr Sewall of Scituate; Reading of the Scriptures by Mr Goodwin of Concord; Sermon by Mr Young of Boston; Prayer of Installation by Dr Kendall of Plymouth; Charge by Dr Lowell of Boston; Right hand of Fellowship by Mr Cole of Kingston; Address to the Society by Mr Ripley of Waltham; Concluding Prayer by Mr Allen of Pembroke. The weather being favorable the large house belonging to the Society was thronged with an attentive and delighted audience.

The devotional services of Prayer and Praise were performed in a manner worthy of the occasion and we have seldom been more interested and instructed than we were by the able Discourse of the Preacher—the impressive Charge—the affectionate and yet solemn expression of the Fellowship of the Churches—and the plain and direct Address to the Society. We were happy to find that the valuable labors of their former pastors—the living and the dead, were not forgotten on this occasion. We congratulate this ancient Society—founded by the labors, encouraged by the prayers and nurtured by the tears of our Pilgrim fathers—on the unanimity with which they have chosen so able, experienced and devoted a Pastor. Long may they live together in harmony and love. Long may their hearts be united in the bonds of purity and peace.

For our brethren, our fathers' and our companions' sake we would now say, Peace be among you.—*Old Colony Memorial.*

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, May 12th, various memorials about the deposites were received and disposed of. The General Appropriation bill, from the House of Representatives, was referred to the Committee on Finance. A bill, making a donation of a township to the Polish emigrants, was passed—yeas 25, nays 13. The report and resolution of the Judiciary Committee on the President's Message relating to the Pension Fund, were taken up, and the resolution, after being amended so as to declare, that the Secretary of War has no right to appoint a pension agent, except by authority of Congress, was laid upon the table. After the consideration of executive business, the Senate adjourned.

In the House of Representatives, the amendments made by the Senate to the Military Appropriation Bill, were agreed to. The resolution of Mr Selden, for the appointment of a committee, to consist of one member from each State, to report a plan of a safe and uniform currency, and for the reference of the Oneida Co N. Y. memorial to that committee, was taken up, and after debate, laid on the table by the casting vote of the Speaker; and the House adjourned.

In the Senate on Tuesday, the day was principally occupied in the receiving and disposition of petitions and memorials.

In the House of Representatives, the Commutation Pension bill was debated at length, and finally recommitted to a committee of the whole on the state of the union. Mr Wise of Va. presented a memorial from Gloucester county, protesting against the removal of the deposites, and moved its reference to a select committee of seven, to be chosen by ballot, with instructions to report the following resolutions:

Resolved, That the custody and control of the moneys of the United States, not appropriated by law, and not disbursed under appropriations by law, are, by the Constitution, placed under the order and direction of the Congress of the United States, which order and direction must be made by law in the form of bills or joint orders, votes or resolutions, upon which the President of the United States has simply the power of a negative, subject to a vote of two-thirds of each House of Congress.

Resolved, That no change of the Constitution of the United States is necessary to authorize the Congress of the United States to entrust the custody of the public money, not appropriated by law, and not disbursed under appropriations by law, whenever or howsoever obtained, other agency than that of the Executive Department, and to that the custody of the public money *must not be* necessarily, under the Constitution, entrusted to the Executive Department.

Resolved, That Congress can take out of the hands of the Executive Department the custody of the public property or money, without an assumption of Executive power, or a subversion of the first principles of the Constitution.

And that said Committee be further instructed to report such measures as it may deem necessary and proper to provide for the future safe keeping, control, and disposition of the public property and moneys, and to assert, maintain, and protect the constitutional powers of Congress over the public property and public purse.

In the Senate, on Wednesday, copies of the treaty with Russia, and of the Convention with the Two Sicilies, were communicated by the President. Mr Morris presented the proceedings of a meeting in Ohio, stating at the same time that one of the resolutions was somewhat objectionable. Mr Poindexter objected to the reception of the paper. Mr M. intimated that it was not disrespectful to the Senate, but the epithet 'vindictive' was applied to Mr Clay. Mr Clay desired that it might be read, pledging himself to give it one of the most good natured replies in the world. The proceedings were then read, and were ordered to be laid on the table, yeas 21, nays 19. The special order was next considered. Mr Clayton addressed the Senate in reply to Mr Wright, on the subject of the Pension Fund, and the Senate adjourned.

In the House of Representatives, after the consideration of various reports of Committees, Mr Galbraith continued his remarks on the resolution of Mr Mardis. The appropriation bill for the Indian department and the Indian annuity bill were considered in Committee of the Whole.—The Neapolitan and Russian treaties were communicated by the President, and the House adjourned.

In the Senate on Thursday, a treaty of amity, commerce and navigation between the United States and Chili was communicated by the President. The special order of the day, being the Report on the Pension Fund, was taken up, and discussed till the hour of adjournment.

In the House of Representatives, the rules were suspended, in order to consider the resolution of Mr Boon, fixing the 16th of June as the period of the adjournment of Congress. Mr Cambreleng expressed the opinion, that it was impossible to fix on any day, when various subjects of very great importance, remained to be acted on—among which, was the new and unexpected attitude assumed by the Bank. He moved to postpone the resolution, and to make it the special order of the day for Thursday the 29th. After a long debate, this motion prevailed, yeas 116, nays 95. The Indian Appropriation and the Harbor bills were then considered, and the House adjourned.

In the Senate on Friday, a bill, supplementary to the tariff act of July 14, 1832, was passed to a third reading. A bill to aid in the construction of a lateral rail road from Baltimore to Washington, was considered, and various propositions for amendment were made, which were not disposed of, when the Senate adjourned to Monday.

In the House of Representatives, Mr Galbraith concluded his remarks on the resolution of Mr Mardis. Mr Clayton moved to lay the resolution, together with the amendment of Mr Corwin, on the table. Mr McKennan moved for a division of the question. The amendment declares the reasons of the Secretary of the Treasury, for the removal of the deposites, insufficient; and the effect of the division would be to procure a distinct vote on that proposition. The Chair pronounced the motion out of order. Both the amendment and the resolution were subsequently withdrawn. The Indian Appropriation and Harbor bills were considered, until the hour of adjournment.

The Senate did not sit on Saturday.

In the House of Representatives, the appropriation bill for the improvement of harbors, was reported by the Committee of the Whole, with various amendments. A motion was made by Mr Thompson of Ohio, to reconsider the vote, by which Mr Boon's resolution relative to the adjournment was postponed; but the motion was afterwards withdrawn. The bill making appropriations for fortifications was taken up.—Mr Polk moved to suspend the appropriations for the works at George's Island, in Boston harbor, and to reduce that for the works on Castle Island, from $34,000 to 17,000. This was strenuously opposed by Mr Gorham. The Committee rose without taking the question, and the House adjourned.

GENERAL INTELLIGENCE.

Asylum for Indigent Boys.—At the late annual meeting of the Boston Asylum for Indigent Boys, continued by adjournment to Monday last, it was unanimously voted to unite that Institution with the Boston Farm School. A new act of Incorporation was proposed; and measures were adopted for the completion of the buildings already commenced on Thompson's Island; which, by its advantages of location, its near neighborhood to the city, and yet its retirement from it, is specially adapted to the objects of those charitable associations. The whole design will probably be accomplished, and the boys of the Asylum be removed thither before the close of the present year.

The names of the officers of the Asylum were given in our last paper.

FROM FRANCE. Paris papers of April 14th have been received. Great disturbances have occurred at Lyons and in Paris. In Lyons it appears that five or six hundred of the insurgents and about two hundred of the military were killed or wounded. In Paris the whole number of the killed and wounded is said not to exceed one hundred. The late law in regard to political associations is supposed to have had an influence in producing the disturbances. The government has taken energetic measures for the suppression of the insurgents.

In the Chamber of Deputies, on the 14th of April, the Minister of Public Instruction declared that all danger was over;—that it had arisen in the outset only from the flagitious attempts of a band of assassins. A large number of the deputies repaired to the Palace, to express their sentiments to the King, who replied to them in a brief and animated address, in which, after expressing his thanks for their concurrence in his views and purposes, he declared his determination to employ all the power with which he was invested, to repress such movements in future. In the Chamber of Peers on the same day, the restoration of order in Lyons was announced by the Minister of Foreign Affairs. This body also repaired to the Palace, and their address was received by the King with expressions of warm acknowledgement of their uniform spirit and firmness.

It is stated in Paris papers of the 12th, that very important despatches had been sent to the maritime department at Brest, with instructions to cause the brig Cuirasseur to proceed as rapidly as possible to the United States. The vessel was under sail in the course of the same day.

ENGLAND.—London dates to April 13th are received by way of France. No particulars of importance are given.

SPAIN.—Accounts from Spain are to April 6th. All was tranquil at that date, at Madrid.

NETHERLANDS.—Serious disturbances took place at Brussels, on the 5th ult. The causes have not been made known. Though order was restored by the personal intervention of the King, yet it was not till the hotels of the Prince de Ligne, and the Marquis de Traseguirs had been nearly demolished.

The annual meeting of the Prison Discipline Society for the choice of officers will be held, at Park street, Upper Vestry, on Monday, May 26, at 3 o'clock P. M. The public meeting to hear the Annual Report and Addresses in Park street church, on Tuesday May 27, at 11 o'clock A. M.

EVANGELICAL MISSIONARY SOCIETY. The Annual Meeting of the *Massachusetts Evangelical Missionary Society* for the choice of officers, and the transaction of other business, will be held at Berry street Vestry on *Tuesday*, May 27th at 12 o'clock.

The Trustees will meet at the same place, at half past 11 o'clock of that day.

GEORGE RIPLEY, *Secretary.*

Boston May 24, 1834.

ANTI-SLAVERY CONVENTION.—A Convention of Delegates from the Anti-Slavery Societies in New England and of other friends of the cause will be held at Boylston Hall on Tuesday, May 27, at 10 o'clock A. M. Preliminary meeting at the same place at half past 8 o'clock A. M.

CIRCULAR.

In conformity with a resolution of the *New England Anti-Slavery Society* to call a Convention of Delegates of the Anti-Slavery Societies and the friends of Immediate Emancipation in the New-England States, the Managers have determined that this Convention shall be held in Boston, on the *last Thursday in May*.

The Committee appointed to carry the above resolution into effect, have called upon a number of the most respected friends of freedom, to join them in giving them this general invitation.

All the Anti-Slavery Societies in New-England are requested to send Delegates and all the friends of immediate emancipation are invited to join them in convention at the appointed time and place, to unite in fervent prayer to Almighty God that he would direct and bless our efforts to abolish slavery throughout our land, to deliberate solemnly and calmly upon the best means to accomplish this just and holy undertaking; and to pass such resolutions as shall secure a harmonious course of action on the part of all the Anti-Slavery Societies in New-England.

Boston.
Amos A. Phelps,
B. C. Bacon,
E. M. P. Wells,
Wm. L. Garrison,
S. E. Sewall,
Henry Grew,
David L. Child,
James C. Odiorne,
James G. Barbadoes,
James D. Yates,
Ellias G. Loring.

Cambridge.
Charles Follen,
Henry Ware, Jr.

Waltham.
Bernard Whitman.

Salem.
C. P. Grosvenor,
William B. Dodge.

Danvers.
Chas. C. Sewall,
Jesse Putnam.

Providence.
Josiah Cady,
Henry Cushing,

H. H. Brown,
John Prentice,
Wm. Chase,
M. Robinson,
S. K. Rathbone,
George Wm. Benson.

Brooklyn, Ct.
Samuel J. May.

New-Haven.
Robert B. Hall,
Simeon S. Jocelyn.

Portland.
Samuel Fessenden,
Nathan Winslow,
James Appleton,
Samuel E. Hussey,
James F. Otis,
John Winslow,
P. H. Greenleaf.

Bangor.
S. L. Pomroy.

Waterville.
G. W. Le Row.

Augusta.
Joseph Southwick.

MARRIAGES.

In this city, on Sunday last, by Rev. Dr Lowell, William Montgomery, Esq of New York, to Miss Helen L. Woods; on Wednesday morning, by Rev. Mr Frothingham, E. G. Austin, Esq to Miss Sarah Salisbury; by Rev. Mr Ripley, Mr Otis Rich to Miss Harriet G. daughter of Charles Hood Esq. By Rev. Mr Pierpont, Mr Benj. D. Rowe to Miss Catharine Hayes.

In Lexington, on Sunday morning, by Rev. Mr Briggs, Capt Wm. D Phelps of this city, to Miss Susanna J. Bryant, of Lexington

In Raynham, on Thursday morning, by Rev. Mr Doggett, Mr William Reed Deane, of the firm of Cushing, White & Co. of this city, to Miss Abby Doggett of the former place.

DEATHS.

In this city, Mr Samuel Danforth Perkins, 34; Daniel F. Packard, 8 mo; Edwin N Fogue, 14mo; Louisa Robinson, 60 yrs; Simon Ladd, 28. On Sunday last of consumption, Mercy, wife of Thomas Griggs, 30. On Sunday evening of Quinsy, Hon. Chandler Robbins, 72.

In Worcester, 9th inst. Mrs Rebecca, widow of the Hon. Dwight Foster, late of Brookfield, 73.

In Plymouth, Rev. James H. Bugbee, Pastor of the Universalist Society, 31.

SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

The above Collection is intended to furnish some Serious and Religious Pieces for performance in family devotions on Saturday and Sunday evenings.

The Hymns and Music are both original, and the Author's aim has been so far as practicable, to adapt the expression of the latter to that of the former.

A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

THEOLOGICAL & JUVENILE LIBRARIES.

THE Subscriber has for sale a General Assortment of Theological and Juvenile Books; among them are the following which are offered *at Reduced Prices.*

Christ and Christianity, by W. J. Fox.
Christian morality, by do.
Channing's sermons.
Worcester's last thoughts.
do. on the atonement.
Norton's reasons.
Whitman's letters.
do. sermons.
Beard's family sermons and prayers.
Martineau's works.
do. Devotional exercises.
Brooks' and Sewall's family prayers.
Griesbach's Testaments.
Harmony of the gospels.
Locke on the Epistles.
Ware's life of the Saviour.
do sermons.
do on the formation of Christian character.
Tucker's light of nature.
Scriptural Interpreter, 3 vols. by E. S. Gannett.
Christian's manual.
Bible stories for children.
Abstract of Bible History.

Also for sale as above,

Abbott's mother at home.
Child at home.
Family at home.
Young christian.
Allen's questions pt. 1 & 2.
Boston Sunday school Hymn book.
Forms of devotion for Sunday schools.
Letters on the gospel.
Ware's Sunday library.
Nichol's Natural Theology.
Life of St. Paul.
Worcester's, Channing's and Carpenter's Catechism &c. &c

Sunday school libraries, supplied on very reasonable teams.

In press, (to be published in a few days.)

Views of *Christian Truth, Piety and Morality*, selected from the writings of Dr. Priestley, with an introductory notice of his life and character. By Rev. Henry Ware Jr.

L. C. BOWLES, Agent, 141 Washington street opposite the Old South. May 24.

SALEM CONTROVERSY.

B. H. GREENE, 124 Washington Street has on hand a few complete sets of the pamphlets of "A Unitarian" in the late controversy with "A Lover of Cudworth and Truth." may 24

THE LOOM AND THE LUGGER.

THIS day Published, by L. C. BOWLES 141 Washington Street *The Loom and the Lugger*, Part 2d By Harriet Martineau. may 24.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion, Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L' Enfant Nouveau Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate.

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

BOOKS FOR SUMMER SCHOOLS.

RUSSELL, ODIORNE & CO School Book Publishers, keep constantly on hand, in quantities, all the most esteemed School Books now in use in New England, among which are.

Reading.—Worcester's Primmer—Emerson's Third Class Reader (This latter work is but recently published, but is already in extensive use, from the excellent moral character of the lessons, and the attractive manner in which it is printed)

Arithmetic.—Emerson's First and Second Parts of the North American Arithmetic—now used in the Boston Schools, and too well known in all parts of the United States, to require comment.

Geography.—Blake's new universal Geography, printed in imperial octavo size, so as to admit of the maps being bound into the volume: price of the whole complete 87 1 2 cts.

History.—Worcester's Epitome of History and Charts, Allen's Easy Lessons in Geography and History, Parley's History of Greece and Rome.

Astronomy.—Worcester's young astronomer, Wilkins' astronomy.

Drawing.—Fowle's Introduction to Linear Drawing, Varley's Treatise on Perspective.

RUSSELL, ODIORNE & CO.
School Book Publishers,
134 Washington street.
may 17.

E. T. COOLIDGE,
TEACHER OF THE
ORGAN AND PIANO FORTE,
No. 6, West Cedar Street.

Refer to Messrs.
L. Mason,
G. J. Webb.
J. Chickering.
May 24. eptf.

LETTER PAPER AND PENS just received a good supply of letter paper,—part of which is neatly done up in half reams, for sale at low prices. Also Gills superior LUNAR PENS.

May 24. S. G. SIMPKINS, Court street.

TEMPLETON HIGH SCHOOL.

THE Sixteenth term at this school will commence on Thursday the 5th of June. The young gentlemen and ladies attending this school will find many facilities afforded for improvement in their several studies. An extensive library consisting of the most valuable works for obtaining general information, and of books of reference, will enable the student to attain an accurate knowledge in the several branches of study he may pursue. The boarding house, which is connected with the school room, is under the immediate control of the principal and his lady, who will make every effort for the intellectual and moral advancement of the students.

Lectures will be given by the principal in chemistry, philosophy and astronomy, illustrated by apparatus, to which the students will be admitted free of expense.

Board and Washing	$1,35
Tuition in Latin and Greek	4,00
English	3,00

J. BATCHELDER, *Principal.*

Templeton, May 10th 1834.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO. School Book Publishers, Boston Bookstore, No. 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School books generally; and keep on hand large quantities of the most approved kinds now in use in New England, among which are

Reading.—Emerson's First, Second and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, twenty one thousand copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania.

Arithmetic.—Emerson's Second Part of the North American Arithmetic, now too, extensively known and used in all parts of the United States to require comment.

Geography.—Blake's new universal School Geography; also Colburn's algebra printed in imperial octavo, so as to admit of the maps being bound up with the text.

History.—Worcester's Epitome of History and Charts; also his large work with the Charts bound up in the Book.

Astronomy.—Wilkins' astronomy.

Drawing.—Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin.—Giles' First Book in Latin; Gould's Latin Grammar, Ovid, Horace, and Virgil; Jacob's Latin Reader, Parts 1 and 2. Anthon's Sallust, Folsom's Livy and Cicero, Leverett's Latin Tutor, Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

Greek.—Fisk's Greek Grammar and Exercises, Jacob's Greek Reader, Donnegan's Greek and English Lexicon.

French.—Surault's Rowbotham's French Grammar (now used in Harvard University;) Surault's French Exercises; Boyer's French Dictionary.

Also, a large number of Elementary works in the Italian, Spanish and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books will be supplied on the most favorable terms.

RUSSELL, ODIORNE & CO.
may 17. School Book Publishers.

PUBLIC NOTICE.

B. H. GREENE, 124 Washington St. agreeably to notice in last weeks' paper would inform all interested that he has now on hand a most complete assortment of books for juvenile libraries, selected and recommended by individuals who are active and interested in the cause of Sunday schools; the books will be sold sufficiently low, in order to satisfy as far as possible the condition of churches in the country. His constant attention to this business, he hopes will secure him patronage.

The following manuals are recommended to the attention of all, and are published as above.

Allen's questions on the Evangelists, parts 1 and 2, comprising the discourses and parables of our Lord.

Geneva Catechism part 3
Worcester association Catechism,
Carpenter's Catechism,
Channing's Catechism,
Watts' shorter Catechism,
Abstract of Bible history,
Adams' letters on the gospel,
Field's questions, revised by Palfrey,
Youth's book of natural theology,
Nichols' natural theology,
Harmony of the Gospels,
Boston Sunday school hymn book,
Forms of devotion, for opening and closing school

Also;

Allen's questions, on the Acts, in press and will appear in a few days.

The following new and good books since last year's catalogue have been published.

Atlantic tales,
Berquin's Children's Friend,
Book of the atmosphere,
Children's Holiday book,
Do. Budget,
Do. Pastime,
Do. Fireside.
Do. Miscellany,
Cowslip and Daisy.
Evening readings in history,
Flowers of Instruction,
I am afraid there is a God,
Juvenile Repository 3 vols out,
Keeper's travels new edition,
Life of Howard,
Life and Genius of Johnson,
Life of St Paul,
Martineau's Devotions,
My adventures,
Pious thoughts, by a Lady of Boston,
Parley's Magazine, bound,
" Bible stories,
" China,
" Poetry,
" Every day book,
Village choir,
Vegetable World,
Woodland Cottage,
Sadoc and Miriam, etc.

B. H. G. will be happy to supply any who may see fit to call on him, or supply those who cannot come to the city, by having selected for them any amount they may choose to order, and those not desired will be exchanged for others. 3t May 17

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday, three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves.

May 17. 6w

PIOUS THOUGHTS.

PUBLISHED this morning by B. H. GREENE 124 Washington St., *Pious Thoughts*, by a Lady of Boston. 3t May 17.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

POETRY.

[From the Christian Reformer.]

A SPRING SHOWER.

This gentle fall of silver rain,
Like happy love's its tears distill!
Methinks I hear the misty Plain
Call on the Spirit of the Hill:—

"Brother, rejoice! the hand of God
Is ever us still for good, for best:
Look down upon my steaming sod—
I see the clouds that on thee rest.

"Our Sister, too, sweet Valley! say,
Dost thou not feel the stealing green?
Do not thy young leaves burst away,
And violets push thy copse between?

"Oh Brother proud and Sister meek,
These months think no hymns we raise:
Silent we feel, in silence speak,
Venture our voice, and peace our praise!"

THE PALMER'S HYMN.

The following beautiful lines are from the pen of the "Ettrick Shepherd." They are designed to represent the morning prayer of a maniac, who voluntarily became an outcast of the desert.

Lauded be thy name forever,
Thou of life the guard and giver,
Thou canst guard thy creatures sleeping,
Heal the heart long broke by weeping.

* * * * *

God of stillness and of motion,
Of the rainbow and the ocean,
Of the mountain, rock and river,
Blessed be thy name forever.
I have seen thy wondrous might
Through the shadow of the night.
Thou who slumb'rest not nor sleepest,
Blest are they thou kindly keepest.

* * * * *

God of evening's yellow ray,
God of yonder dawning day;
That rises from the distant sea,
Like breathings of eternity.
Thine the flaming sphere of light,
Thine the darkness of the night,
Thine are all the gems of even,
God of angels! God of heaven!
God of life that fade shall never!
Glory to thy name forever!

MISCELLANEOUS.

[From the Augusta Gen. Sentinel.]

LAST ILLNESS OF THE HON. WILLIAM WIRT.

The following interesting and deeply affecting letter, is from the pen of the third daughter of the late lamented Mr Wirt. In consenting to give it to the public, she has reluctantly and tremblingly yielded to the resistless argument, that it would be read with interest by all, and by the Church would be received as an invaluable treasure. We need not remind the reader, in excuse for the minuteness of its details, and of the virtues of her deceased parent, that it is a confidential communication between relatives suffering from a common loss and feeling a deep and heart-pervading interest in every incident connected with their common bereavement. The relation which Mr Wirt sustained to the community in which he lived was nearly enough allied to that which subsisted between him and the sister to whom the letter is addressed, to awaken her feelings and interests in the heart of every reader. His name is in every family in the vast Republic, his honor is reflected upon his Country, his countrymen enjoy the fruits of his labors, and his death is a national affliction.

Washington, Feb. 22.
Saturday morning.

My Dear Aunt.—This is the first time my pen has ever traced this endearing appellation in reference to yourself, but, believe me, it is not the first time, by very many, that my heart has felt drawn towards you, with the yearnings which it would naturally feel towards the only near surviving relative of my precious and sainted father; and now, there is a sacredness in this feeling, which no other tie can give, and which will be enshrined in my heart until it shall cease to beat.

Your dear son, Judge C., who has indeed been to us the kindest of friends in this season of our deep affliction, interested us all very much, some few weeks ago, in an evening visit to my father, by narrating with how much care you treasured up every thing relating to your much loved brother, particularly every thing which threw light on his religious views and sentiments—and it is in the hope of affording you gratification and comfort, under this irreparable loss, that I sit down to give you as minute and detailed an account of the last illness and death of our dear departed one, as the present confused and collapsed state of my mind will permit.

I cannot, dare not, dwell on the loss which his family have sustained in their Head, Husband, Father, and Household Friend, or when my thoughts recur to this aspect of the case, I feel as if my heart would break; I press my hand on it to still its rebellious throbs, and raise my eyes and soul to the Hills whence cometh all our help; and indeed, my dear aunt, this help has been extended to us almost miraculously; for had I been told two short weeks ago, that he who was the dearest and most absorbing object of our earthly affections, was so soon to be taken from us, methinks the sudden shock would have made us quit our hold of our Almighty Refuge, and driven us into wailing and despair. And yet, when the hour came, and we knew it to be inevitable and irrevocable, God held us up, and dried our tears, and hushed our lamentations, and enabled us to stand around the dying bed, to speak and to receive, words of consolation.

He whom we loved, and whom *the Lord loved*, (precious thought,) was a picture of renovated health on the morning of Sunday, the 9th inst.—so much so that dear mother, at the breakfast table, said to him playfully—"You are looking so much more like yourself, my dear husband, than I have seen you for years, that I really think you ought to have your picture taken." On the previous evening, Saturday, he had been preparing himself for an argument on the following Monday, in a very important case, and had been in the Capitol library examining authorities, in addition to those of his own office, and altogether expressed himself better satisfied with his preparations, than he had been for a long time; for in this, as in every thing else, his humility often made him undervalue himself so as to distress us.

Directly after breakfast, Sabbath 9th inst. he assembled us as usual, in his chamber, for family prayers, and never did I hear a more solemn and fervent outpouring of the soul at the footstool of the Mercy Seat. He prayed "for the extension of the Redeemer's kingdom, with a holy earnestness; for his children present and absent; for his enemies if he had any; and for all his friends everywhere; especially for those who had not yet been brought to know, and love, and serve the Saviour: finally, he prayed that his own soul, and that of those so dear to him, might be sprinkled afresh with pardoning blood, and that the ascended Saviour would, through the influence of his Holy Spirit, keep him, and all of us, in His fear, and enable us to walk in his commandments through life; sustain and cheer us in the hour of death, and at last receive us to himself, a re-united and blessed family, to worship forever around his throne, to the glory of God the Father, Son, and Holy Spirit."

His heart being thus attuned to worship God in his public ordinances, he walked with my sister Ellen, Alexander Randall of Annapolis, (the brother of my brother-in-law, Judge Randall, of Florida,) and myself, to the Capitol, to hear the Chaplain, Mr S——, preach. It was not actually raining, but so exceedingly damp that some persons had their umbrellas up, to turn the drizzling moisture. It is to this walk that the cold, which terminated in his death, is attributed. Yet he had sometimes walked in as bad and even worse weather before, without serious injury; and the physicians had urged upon dear mother, the absolute necessity of his taking exercise in all weather, except fast-falling; especially after breakfasting upon meats, instead of his usual diet of rice and milk, which was the case that morning. Therefore, although it was damp, yet, as the exercise seemed to be advisable, and he was anxious to go to church, (the very inclement weather having prevented his doing so the three previous Sundays that we had been here,) it was decided that he might venture. And, though bitter pangs of self-reproach, for having been accessory to his fatal cold, gave my beloved mother one of the most violent and agonizing nervous paroxysms I ever witnessed, yet she and all of us have, I trust, been brought to feel, that this could not have happened, without the special design and interposition of God, who accomplishes the most mighty ends, by the instrumentality of means apparently totally inadequate to their fulfilment.

Mr S——'s text that morning was 1st Cor. 1st chapter, 23d, 24th verses: "We preach *Christ crucified*, unto the Jews a stumbling-block, and unto the Greeks foolishness: But unto them which are called, both Jews and Greeks, Christ the *power of God*, and the *wisdom of God*." And he did, indeed, prove most convincingly, that it was the *wisdom* of God, in falling upon the only plan which could, at the same time, satisfy and be consistent with, his equal attributes of justice and mercy: And the *power* of God in accomplishing, by the instrumentality of One who was "despised and rejected of men," and of his few obscure and illiterate followers, the salvation of a world,—a work which no earthly monarch, however universal his empire, could ever accomplish. The subject was a sublime one, and it was treated with a force of argument, and a pathos of eloquence, which I have rarely if ever heard equalled. My dear father sat immediately behind my chair, so as occasionally to rest himself upon it, and I heard him more than once sob, in a sort of convulsed *sotto voce*, as was his habit when deeply affected; he ejaculated several times, too, his approbation and admiration of parts of the discourse; and on rising, when the service was closed, said to the gentleman next him, "A most capital preacher, sir,—One of Nature's orators—He is a great favorite of mine, and goes straight to my heart." He stopped and shook hands with Mr S—— as we came out, making some kind inquiries about his health, which were reciprocated. He and Ellen walked fast, and got home before me; and I found, when I went to his chamber, that he had taken off his coat, and put on his wrapper, not feeling well. By Mr Randall's desire, however, he came down to the parlor and shook hands with him, as he was to leave town the next day, and said "God bless you, sir—farewell!" This was the last time he ever left his room.

On returning from church, he asked mother to "look if he had cut his ear in shaving, as it felt painful."—Mother examined it and found no such mark, but a hard knot in the glands of the throat, just below the right ear—a swelling, as she presumed, from cold—and advised him to lie down and cover himself up warm, hoping that he would be relieved by perspiration. This was between two and three o'clock, and we then went down to dinner. A little before three o'clock, I came up with my bonnet on, to go to church again, and kissed him. He said, "Tell your mother, my dear, that I feel very chilly as if I were going to have an ague." She immediately ordered hot bricks to his feet, and additional covering, and sent for Dr H——. When I came home he had a fever, but talked cheerfully, when I gave him a description of Mr S——'s evening discourse. After remaining silent a few moments, he said—"Wife, it will not do for me to expose myself in church as I do. I am a mere baby in the control of my sensibilities and nerves; I can scarcely refrain sometimes from tears, and indeed, I have frequently been obliged to relieve myself by giving way to them;" and as he spoke, the same feeling seemed to overcome him. I said, what I think true, that "no christian ought to be ashamed of intense feeling at the review of his own unworthiness, and of the vivid emotion of gratitude and love to the Saviour which caused tears."

"But it is so unmanly, and people around don't know what to make of it."

His fever continued to be higher and hotter, and seemed to be aggravated rather than relieved by the warm applications which were prescribed in the hope of forcing a perspiration—steaming his face, and bathing his feet in hot water, and, as a genuine vapor bath could not be procured, laying hot bricks along on both sides of him in his bed, from his feet upwards. His fever raged all night with an intensity which, mother says, she has never known with him; certainly for *fifteen years*, if ever. Next day, the whole right side of his face was much swollen.

On Thursday night I sat up with him: he rose twice in the night, with the assistance of dear mother and a servant, thinking it would make him feel more comfortable to change his posture a little while, and have his bed made; in doing so he expressed his surprise at his extreme weakness, which was greater, he said, after those few days illness, than after his long and exhausting attack at the springs last summer. The last time he rose, as he sat in the easy chair, he asked mother if she would "read the Bible to him?" She did so, and it was the 35th Psalm. In reading this, she omitted all those passages which relate more particularly to David's enemies, and read all the rest, which, you know, was particularly applicable to himself; he seemed to feel it deeply, and after she had finished reading, she saw his lips moving in prayer. This was the last time he was able to listen to this precious volume, or to rise from his bed. Towards morning he became slightly delirious, and it was deemed advisable to call in another physician; and Dr H——, a young physician here, who has great reputation for skill and talent in his profession, was sent for. Father, himself, said at first, it was not worth while to consult another physician, but at last consented. That morning (Friday morning) he called mother to his bed-side, and, in the presence of my sister Ellen, gave certain directions "in case of his sudden death." He then seemed to speak with more difficulty, and in the course of that day, and throughout the next talked wildly at intervals. His mind seemed chiefly to dwell on his law cases. He would call us to him by name, and then begin as if he were addressing the judges of the Supreme Court, carrying on a continuous argument [illegible]

Dr H—— and Dr S—— consulted together, early on Monday morning, and decided to blister him around his right ear, which they did afterwards, on both wrists and both limbs, from the ancles upwards; and finally his head was shaved and blistered. Forty leeches, also, were applied, two or three different times, to the left temple, and behind the left ear; yet these, and all other remedies were of no avail.

On Sunday and Monday he lay in a kind of lethargy, from which it was difficult to arouse him to swallow his medicine and food. Both eyes, too, were closed from the inflammation, and the right eye covered with a blister; but we continued bathing the left with warm milk and water, in hopes that it might possibly open.

When asked if he would swallow anything, he always answered, "Yes, I'll try"—though it was with difficulty that he swallowed towards the last, from the swelling and soreness of the mouth, tongue and mucous membrane. His sense of hearing however, never lost its acuteness until Monday evening. Dr H——, thinking it must have gone, spoke to him in a loud tone of voice, and was gently rebuked by his saying, "Doctor, you are not speaking to a regiment of soldiers." He distinguished our voices easily, though his eyes were closed, and when one of his attached young friends and students, James C——, asked him, "Mr Wirt, do you know James?" He replied "To be sure I do."

Ellen's twin-sister, Rosa, now Mrs Robinson, of Baltimore, came down with her husband on Saturday, having been informed by letters from us of his alarming illness. When she first kissed him, he said, "Why, my dear, how came you here? High, high!" But, at that time, made no other remark. The next day, however, (Sunday the 16th,) he asked, with some difficulty, for "his Rosa," and when she came to him, "My darling, God bless you!"

On Monday morning, we thought him dying, and dear mother, unable any longer to control her pent up feelings retired to another room and gave vent to them. The thought that he was likely to die without looking on his family any more, taking leave of them, and expressing his own resignation, was insupportably agonizing.

But, as if to show the power of God, while she was thus humbling herself to tread, the eye that had been so long closed, opened suddenly, as I hung over him, and fixed itself on me with a kindling intelligence which I had not seen since his first wanderings. "My father, do you know your Catharine?" "Yes." "Do you trust in God?" raising my own eyes to Heaven, to make the question more significant. "Yes." with solemnity, and raising his own eyes in the same direction. I flew into the next room to communicate the intelligence to dear mother, and she calmed herself and returned with me. She approached the bedside—he looked at her, and said, "Wife, I am going before you!" I feared this would overpower her, but God upheld her, and she answered meekly, "Yes, my beloved, you are going before me, and you will see our dear angels in Heaven, sooner than I shall. There are five of our children in Heaven now, waiting to receive you, and you leave five more on earth under my care—it will only be for a little while, and we, too, shall come and join you. Do not fear for us, who are left behind—God will take care of your widowed wife and fatherless children!" There was a struggle in his frame and heart, but he sought strength where he had never failed to find it, and it was given him. His eye next lighted on me—I kissed him, and asked—"My beloved father, is your soul at peace now, stayed on Jesus?" "Yes." "Do you now feel the truth of the promise, 'When thou walkest through the valley of the shadow of death, fear not—God will be with Thee, His rod and His staff they shall comfort Thee!'" "Yes, oh yes!" raising his eyes to Heaven, with a mingled expression of faith, gratitude and submission. His eye then fell on Rosa—She kissed his hand, and bade "God bless you, my beloved father." Then on Ellen, and she did the same. He looked alternately once more on each of us as we stood around his bed, then raised his hands and eyes to Heaven as if invoking a farewell blessing.

During this solemn and affecting scene, all had left the room except his own immediate family. At this crisis, however, our former Pastor, when he lived here, Mr P——, (a meek and holy man, to whom father had always borne a strong attachment, and for whom I had despatched a hurried messenger at the first sign of returning intelligence,) arrived, and with him there entered several of father's friends, old and young, to the number of fifteen, including the family. Mr P—— took his hand and asked him, "If he was resigned to die now, if it pleased God to take him?" He answered unhesitatingly, "Yes." "Then," said mother, "we resign you, my beloved, into the hands of God—He will take care of us in your absence, and not suffer us to want, and, at last, will re-unite us all—all, I trust, in heaven." He struggled hard to speak, but the utterance was denied. Mr P—— then asked him several other questions, as to "the composed and happy state of his soul," "his views of the plan of redemption through the Saviour," "his faith in the atoning merits of Jesus for the pardon of all his sins and for his salvation?" To all which he replied in the affirmative. Mr P—— then asked him, "if it would be agreeable to him, that we should unite in offering a prayer for him?" He replied, with great vivacity, "Yes," and nodded his head affirmatively three times, in quick succession, thereby signifying the great pleasure the proposition afforded him.

We all instantly knelt down, as with one impulse, while a solemn appeal ascended to the Throne of Grace. It was a spectacle so sublime, that Angels might contemplate it with respect and awe. My father's eyes were raised to heaven with prayer. At one time Mr P—— prayed that, "if it was consistent with the intentions of the Almighty, his sick and suffering servant might be raised from that bed of languishing, to the enjoyment of health, to be a further blessing to his family and friends, and an honor to his country, and to the cause of God on earth"—Immediately the eye was withdrawn from its imploring gaze upwards, a shudder passed over his frame, and he shook his head negatively, and Mr C—— says, audibly said, "No." But when Mr P—— closed with a prayer, that, "if God should take him now, he might be received into the mansions of glory, to dwell forever and ever at the right hand of his God and Saviour, and that his family might be sustained and comforted in his departure—his hands and eyes were raised once more, and for the last time, to heaven, and henceforth motionless and at rest. Mr P—— pressed his hand in taking leave, saying he "would not fatigue him further then, as the result of that interview was perfectly satisfactory to him—but would see him again."

It did seem as if God, at that very moment, unclosed his eyes, once more, to look for the last time on earth, upon his assembled family, to witness their resignation and to cheer them by his own, and that the pressure upon the brain was, during this blest half hour, removed for the same benevolent purpose. The expression of his eye was not dim and wandering, but clear, firm, intelligent, beaming heavenly. The voice, too, distinct and full of feeling, and the motion of the head and of the hand as it was raised with an effort from the bed, and then dropped, not listlessly, but reverentially, spoke in a manner not to be mistaken by those who witnessed it—"Thy will, Oh God, thy holy will be done—Lord Jesus, into Thy hands I commend my spirit."

Throughout this lingering and painful sickness, uncomfortable as he must have felt from the pressure of the disease, and the severe remedies, (for all the blisters drew,) he never uttered a repining word.—Once, when his feet were immersed in hot poultices, he said, "Is not this enough to drive a man mad, to be between two fires, one at his head and the other at his feet!" Yet, when I asked him, not long afterwards, "how he felt?" He simply said, "Not well."

Such child-like submission I never witnessed, and such unmurmuring patience. On Monday morning, 17th, Dr H——, after some efforts, succeeded in making him understand, that he wished him to take another dose of medicine. His reply was, "*I am as a child, you may do as you please with me.*" But the last time they teased him to swallow some nourishment, he gently and almost inaudibly whispered, "*Let me be.*" My mother says she has often heard him express the opinion, that "dying persons ought not to be disturbed, in their last moments, by the importunities of their friends to call them back to life; for that most probably the souls of such persons were then absorbed in the contemplation of eternity, and holding communion with the inhabitants of heaven." We know not but his half emancipated soul was at that moment thus engaged, and it seemed almost cruel to waken his wrapt soul to consciousness.

When, with the restlessness of pain, he would throw the cover from his hands, and make an effort to reach his back with them, perhaps to indicate by this mute gesture the seat of pain, and dear mother would say, "for wife's sake, my beloved, try to keep your dear hands warm," he would patiently resign them to be covered; sometimes saying, "Well, if it must be so"—but most generally in silence.

After the farewell interview with us, and with Mr P——, which I have so minutely described, and which took place on Monday, the 17th, he did not again unclose his eyes or speak. Once, afterwards, that night, as I sat by him holding his hand, and moistening his mouth with wine and water, and watching his very regular, but gradually diminishing breathing, he whispered, "*The door is open.*" I thought he might feel oppressed, (though there were not, at the time, more than two other persons besides myself in the room, which was large, airy, and cool,) and threw open the door to admit the air. But I think it highly probable that at that moment, he had a glimpse of the Heaven on which he was about to enter—the thought struck him at the time, that then he stood

——"Where Moses stood,
And viewed the landscape o'er,
Nor Jordan's stream, nor death's cold flood,
Could fright him from the shore."

All night we watched, expecting every breath to be the last, and yet, although his hands were cold and clammy, and his pulse almost and sometimes quite imperceptible, yet the hot bricks seemed to keep his feet warm to the last, and his breathing was as tranquil as that of a sleeping child.

It was not until eleven o'clock on Tuesday morning, the 18th inst. that the last breath was drawn. We all stood around him, and I held his left hand between both of my own.—So faint and so interrupted was his breathing for the last five minutes, that it was difficult to know when it did actually cease. Once I held my breath, thinking it was all over, but, after a short interval, there came one more feeble flickering respiration, and then ——there was rest until the resurrection morn. At that instant, the sun, which had been all the morning veiled in clouds, burst into the room with full meridian splendor—and the same little bird, which had been, since the thrilling music of the preceding day, hanging silent and unobserved in his cage, struck up a requiem note, so subdued and so sweet, that it might well nigh be mistaken for the rustling of an Angel's wing.

My poor dear mother threw herself into our arms, and exclaimed: "The seal of happiness is his, but of misery to us!"

Sunday morning, 23d Feb.

In my father's little memorandum book are copied these two verses—the first in his own handwriting, and the last in that of dear Ellen's, who wrote it, at his request, last summer, at the White Sulphur Springs of Virginia, where he was lying sick on his bed:

First verse—"Set a watch, O Lord, before my mouth. Keep the door of my lips."—Ps. cxli. v. 3.

Second verse—"Follow peace with all men and holiness; without which no man shall see the Lord."

His pocket-book also contains, instead of bank notes, many little pieces of paper on which he had, at different periods, written extracts from the sacred volume of precept and of promise, which he always wore near his bosom as his treasure. And it was to him, and ever shall be, "a treasure laid up for him in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal," and this treasure may no man take from him.

It was often one of his Sabbath delights to put down on paper, the pious emotions of his soul; and these effusions do not fall very far short of those of his prototype, the sweet psalmist of Israel. These, and all his other writings, as well those which have been published, as his letters of advice to his family and friends, his descriptive letters, (written at Niagara, Boston, the mountains of Virginia, &c. which are beautifully graphic and pictorial) his essays, &c. &c. it is the purpose of my dear mother to collect together in some enduring form, which may, perhaps, by an extensive circulation, contribute to the benefit of the present and future generations, and thus, even after death, redound to the glory of the God, whom while on earth, it was his chief delight to honor and serve.

And now my dear aunt, shall we mourn for this loved one, as those who have no hope?—Shall we not rather rejoice that a spirit so lofty, and so pure and holy, that the breath of dishonor would have wounded mortally; to whom the toils and cares of struggling for a subsistence for those who were dependent on his daily exertions, were onerous, because they distracted his thoughts from Heaven;—the measure of whose earthly fame was full—and whose tender affections had been wrung by the death of his beloved children, and uprooted from this earth—shall we not rejoice that all sorrow and suffering for him is at an end, all tears forever wiped from his eyes, and his delighted spirit, unfettered from this earthborn coil, is revelling in the beatitude of Heaven; bathing in the pure stream which flows around the throne of the Lamb; and that the mighty intellect whose grasp imperfect human science could never satisfy, is now ranging among worlds and adamantine spheres, communing with the sages of classic days, and with the Patriarchs, Apostles, and the Fathers of the Church!

It is a striking coincidence that the day of his death, the 18th of February, was also that of the great Luther.

There is a moral sublimity in his life, in his death, and in the assurance of where his spirit now is, that I pray God may sink deeply into the hearts of all he has left behind, and may we also be ready to join him when the summons shall come to us.

Sunday Afternoon.

We are in the midst of the confusion preparing to leave this city; the scene, once, of so much happiness, lately of so much anguish. It will now ever be a consecrated spot to us; for here will rest the mortal remains of him who was our earthly idol; and the remains of my sister Agnes are to be brought from the vault in Baltimore, and placed by his side.

No doubt but Judge C—— has sent you all those papers containing accounts of the last honors paid him who was worthy of all honor.

This event has exhibited perhaps more strikingly than any thing else could, the deep and universal attachment which he had excited. Young and old, rich and poor, learned and illiterate, noble and humble, all, all crowded the house with kind and anxious inquiries until the last answer was given, which seemed to clothe the whole city and country in mourning. Unobtrusive as was his piety it was yet so manifested and so mingled with all the affairs of life, that it could not but be manifest to all associated with him. A little anecdote illustrating this, occurs to me at this moment which I will repeat. When we first arrived here, 11th January, and took up our lodgings, we were prevented by an accident from having our private table, as had been stipulated, and we took our meals with the family with whom we boarded—a very genteel one, by-the-by;—they are not in the habit of saying grace, which father bore several days without comment; but after the second day, he consulted us what was to be done about it, and though there was a considerable struggle in his mind lest he should appear officious or overscrupulous, he at length came to the conclusion, that it was his duty to bear this cross. On entering the breakfast room next morning, he greeted the family with his most winning smile—and they stood respectfully for him to be first seated—he then spoke, and said—"Before we sit down, I wish to ask you, master and mistress of the house, if you have any objection to my saying grace at our meals? It has always been my habit in my own family, and I feel as if I could not enjoy my meals without it." Of course they gratefully acceded to it; such an example, from one entitled to so much respect, I hope they will imitate. I see him now vividly before me, as his manly and majestic form bent lowly over the table, his eloquent hand spread in supplication, while his waving hairs were thrown back, by the movement, from his intellectually beautiful forehead.—Such a man, in such an attitude, might well impress every beholder with veneration and love!

When the undertaker came to perform his duty, I am told my father's weeping servants were giving him an account of his peaceful and glorious exit:—"When the angels came down from Heaven to receive him," said one, "the sun shone out, and the bird began to sing." "Yes," said another, "I have been in his service these many, many years, and every day he lived—the Bible and prayer were his daily food, and never was there a kinder master than I have had—it was right he should die the death of the righteous, and I only hope my last end may be like his."

My mother sends you a sister's love, with the enclosed profile likeness of my father, which, in our opinion, is infinitely better than any which has been taken. The features are exact, even to the hair of his life, and it only wants the animation of genius and feeling to make the resemblance complete—he, himself, thought it so good, that he left each of his children one from the same plate.—When his works are completed, you, of course, my dear aunt, shall have the first copy.

We leave here, in a day or two, for Baltimore, to wind up our affairs there as speedily as possible, and then proceed with our uncle, Judge C——, (who writes us word he will meet us at Baltimore) to our future home in Richmond.

If it will interest you, my dear aunt, I will continue to write you an account of our family and proceedings.

This is indeed a long letter, but the interest of the subject will justify it with you, I am sure.

Dear mother, Rosa and Ellen unite in warm affection for you, together with,

Respectfully and affectionately,
Your young Niece,
CATHARINE G. WIRT.

Mrs. Eliza Clayton, Augusta, Ga.

Riches.—What are they? Who is rich? Is it he who has fifty thousand dollars, or one million of dollars? Kings are beggars sometimes on their thrones, and merchants whose ships float on every sea—yet a poor mechanic has something to lend. To be rich is to want for nothing—to have no wishes which he cannot gratify; and the terms "getting rich," should not mean heaping up money, but retrenching superfluous desires. Wealth brings wants, "hills on hills, and alps on alps arise." It is incompatible with true independence. Diogenes was richer than Alexander. The one had all he desired in the warmth of the sun; the other, though master of a world wept over the narrowness of his power. Behold the contrast!

BIBLICAL REPERTORY.

THE Biblical Repertory is published quarterly in Philadelphia, by RUSSELL & MARTIEN, in January, April, July, and October, at Three Dollars per annum, payable in advance.

AGENTS.

Baltimore. J. W. Tilyard.
Boston Mass. Messrs. Crocker & Brewster, Booksellers.
New York, J. P. Haven, Bookseller, and B. Brown, Office of the Seamen's Friend, 82 Nassau Street.
Albany, N. Y. W. C. Little, Bookseller.
Princeton N. J. James Clark, and A. W. Bradford, at the Seminary.
New Brunswick, N. J. Rev. J. H. Jones.
Pittsburgh, Pa. John I. Kay & Co. Booksellers.
Union Seminary, Prince Edward county Va. The Librarian.
Natchez, Miss. Rev. Benjamin Chase.

NEW ENGLAND MAGAZINE FOR MAY.

JUST published by J. T. Buckingham, the New England Magazine for May.

CONTENTS.

Observations relative to the Execution of Major André.
Moral Novels.
Sketch of a Voyage to Labrador, Newfoundland, &c.
The State Officer.
Poets and property.
Changes.
Autobiography of Matthew Carey. Letters XIII. XIV. XV.
My first Dining out.
Suicide Pond.
Black Hawk.
The Introductory Discourse and the Lectures delivered before the American Institute of Instruction, in Boston, August, 1833.
The Library of American Biography. Conducted by Jared Sparks. Vol. I.
The Treasury of Knowledge and Library of reference. Parts IV. V. and VI.
Our File.
Politics and Statistics.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, the Christian Examiner and General Review, for May, 1834. New Series.

CONTENTS.

Priestley's Life and Correspondence.
Phillis Wheatley's Poems.
Spirit of the Hebrew Scriptures.
The saviour's Sufferings.
Combe's System of Phrenology.
Satan and Milton.
Prison Discipline Report.
Dr Worcester's Last Thoughts.
Notices and Intelligence.—McLellan's Journal; De Sacy's Principles of General Grammar; Putnam's Sermon on the Death of the Rev. Eliphalet Porter, D. D.; Newell's Two Discourses; Palfrey's Sermon; Obituary Notice of Stephen Higginson, Esq.

LIBERAL PREACHER FOR MARCH.

JUST published, at 134 Washington St. The Liberal Preacher for March 1834, containing a Sermon by Rev. J. B. Fox, of Newburyport entitled "The use of Life."

NOTICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as "the power of God" to reform, to sanctify and to bless "the whole man." Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

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